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The more rigidly set a person is in his conditioning, the less he has the possibility of understanding himself fully since that understanding is a growing and not a being set. ~~That is,~~ <sup>T</sup> to be set limits the immediate possibility of a given nature's availing itself of the full range of potentialities ~~it has~~ which are to be conditioned and not to become set in ~~turn~~. <sup>Q</sup> Conditioning is a directing but <sup>not</sup> a cementing, a walling in. Proper conditioning is not an immurring, a walling in, a hardening, but an awakening, a stimulating, and a preparation for the mind's using itself with a greater self-viewing, a greater self-cognition, with less finiteness, one-sidedness of attitude.

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P. 918

Improper conditioning allows a person to see only a limited part of his nature under certain circumstances instead of bringing his attention to a full portrait of himself as he is now in the fullness of circumstances. But knowing oneself deeply is knowing oneself in detail of attitude and response in the broadness of circumstances. <sup>such a person</sup> To one who knows himself to this extent is given to see a great picture of himself without egotistic implications.



What else is spirituality but psychology at its profoundest which is the deep sounding of the mind and the seeking to bring it into perfect adjustment? And what is this deep sounding of the mind but the seeing and understanding of what lies beneath the surface of the thinking and the expressions of thinking or activity?

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Spiritual religion deals with personal perfection,  
not with the thought-herdings of the masses. It  
has a <sup>comprehensive</sup> program for growth and adjusts that program to  
the immediate requirements of each. And since all it calls  
for is individual growth from the limited truths to which we  
always temporarily, no dogmatism of answers is  
to be accepted; neither is one to dogmatize himself  
but only to explore and always to explore the  
self in its livingness.



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R 921

Growth is not a question of getting peace right away from the tortures and tearings of life but in being tortured and torn in the right direction which will make an end to the tearing and being tortured and foolish promises of philosophies or psychologies or religions.

Peace of mind lies not in <sup>any quick</sup> ~~immediate~~ release from the tortures and tearings of life, but in being tortured and torn in the right direction which is the direction of growth. Only growth makes an end to the tearing and being tortured; it also makes an end to foolish reliance upon <sup>who</sup> ~~one~~ <sup>predictions</sup> ~~promises~~ of sophist-philosophies <sup>that see</sup> ~~depth~~ place for man in the marriage of the latest findings of psychology with the latest version of religion. <sup>immediate</sup> which promise relief with communion;



P. 922

Religion is the great prophecy of man as man and his possibility as god. "Ye therefore shall be perfect, as your heavenly Father is perfect." (Matthew: iv. 49): this is the exaltation and promise of spiritual religion.



P. 923.

Adoration is the naked, inevitable worship of the unlimited, the ultimate, by the limited seeing the unlimited within the form, seeing the absolute with the eye of its limitation and yet being forced beyond by reason of the unsatisfied sense for satisfaction. Sometimes the limited will even be forced to go into greater restriction but this is still a being forced beyond restriction for what becomes small still remains struggle for liberation. The old.

parallel



The soul is mind in its path of evolution. The great symbol, the name which is the word God, describes the goal which is perfection of mind. The great psychological mind, the mind of the world teacher or saint, shows the straight way to it through personal realization. It shows the only reliable approach <sup>to it</sup> (through our individual experience. Unfortunately, there is often a complete misconception of the real saint spirit. The tendency is to look upon them as miracle workers in the lowest sense of miracle, in the most superstitious sense, and not as men standing at the peak of wisdom.

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925



for value of  
instruction

as <sup>method</sup> ~~method of teaching~~ <sup>and not</sup> ~~of the subject~~

There are no better teachers, than the spiritual leaders who are the world teachers by virtue of their profound psychological understanding not only of the isolated or individual mental defect but of the general mental weaknesses of all humanity. By virtue of their unlimited introspectiveness, their inward knowledge of man is unlimited. Because their thought is universal and consequently applies to all natures and types of individuals, ~~their~~ ~~it~~ ~~thought~~ is much too large to be contained by any specific doctrine.

P. 926



Such a teacher was Christ whose words dealt with the mental infirmities of mankind and with nothing else, with the deficiencies of <sup>the human</sup> soul or mind. No <sup>other</sup> great teacher dealt with anything but the growth of the mind towards sanity, together with the analysis and description of its illnesses. How the mind could best heal itself of its sicknesses which keep it bound to every form of insanity was their sole interest. It was with the deliverance of a sickly, weak, and groping humanity that they were concerned, and with nothing else.

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P. 928

Christ knew his Judas before he betrayed him, but he also knew the purpose of Judas. And he had knowledge of all his disciples and the work before them, the work which each had to fulfill and would fulfill. He understood the tendencies of each and the inevitable outcome of these. He knew that by giving his own life they would give up theirs and so the purpose of his teaching would find fulfillment among humankind.



P. 929

Christ's body crucified is the symbol of crucified humanity which must yet becomes wisdom or crucify and be crucified over and over again.



P 929

Christ can never be crucified in the sense that spiritual wisdom is inviolate. It is only the small wisdom that wars against it which is of the crucifixion.

Crucifixion is but the symbol of humanity telling of its conduct of ignorance which commits injustices and suffers their burden or cross.

P. 930

Man is crucified when he fails to avail himself of the truth he needs for his self-redemption which lies in the dealing with his injustices to be free of their eternal occurrence. Redemption comes to him who has the clear knowledge of his acts, and who can compel them to proceed in the love of clarity that has become experience, ~~with a conviction that is incorrupt by virtue of being clear.~~ That which is clear is full answer to the mind which questions. And the the question in all the mind's questionings is: "What am I?" (And Until <sup>he</sup> knows, <sup>he</sup> can only commit injustices without being able to deal with their consequences.)



which, in the corrupt answer is a crucifixion not of truth but of the questioner<sup>y</sup> who sees truth smally and follows this smallness with a great drive<sup>y</sup> that makes it a corruption.

P. 931

The small seeing of truth is not a corruption but to follow smallness with a great drive is corruption because this is only the plotting of the ego. It is only a plotting of the mind, not a thinking which is concerned with clarified knowing.

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\* When one knows but does not know enough, one leaves life a heap of broken things.

P. 932

Even the small mind has a knowledge of its plottings but what it does not know is how its plottings impair its life or make the life evil.\* And this is its crucifixion or, rather, it is the crucifixion of man who is mind that crucifies itself when it refuses to learn which is the meaning of worship, when it is so brute that it must deny the worship of the great mind that comes to enlighten.



The mind which is the fool listens not to the wise man which is also of the mind but who, by virtue of our foolishness, is imprisoned or outside of our conscious recognition. Wisdom can be as great a pain to the mind which is not prepared for it as foolishness to the mind which thinks.

P 933



Wisdom has no listeners beyond the reputation of its name and any foolishness can be given the name of wisdom by the mind which seeks wisdom cheaply. <sup>wherever he</sup> Any absurdity, ~~Any~~ will command listeners so long as it published with a seal of authority. Let a fool with a little notoriety utter a few cleverisms and he will be as good as a god to the crowd. But let a god come to give it wisdom and he will be crucified in <sup>that</sup> the sense he will be rejected.

P. 934



P 935

But as it is inevitable for the highest to deal only with the highest good of humanity to its highest interests, so it is inevitable that the imperfect and ordinary mind distort the best, committing monstrosities in the name not only of the great but even of the gods of intelligence.



The mind questions and the answer accumulates  
in The greatest psychological authority of a  
Christ is to be found in his very life which is  
the life of a perfect mind dealing with the  
imperfections of the mind of man. The imperfect  
mind can only deal imperfectly with imperfect  
suggestions having imperfect advantages while  
the perfect mind deals only with perfection having  
a perfect advantage. One deals with first  
interests, the other with secondary concerns.  
Because the business of the perfect can only  
be the perfecting of the imperfect, it can only  
deal with humanity to its highest interests.

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P. 93 R 937

The same thought is expressed by each in  
Man does not grow up until he perceives his  
different language; all give the same emphasis  
spiritual reality. God worships man who worships  
to the one light in varied language but with the  
god and loves man who worships above restrictions.  
same meaning; now stressing this side, now  
Christ Jesus, Christ Buddha, Christ Isaiah, Christ  
that according to the needs of the people of  
Ramakrishna - all that is Christ spirit, all that  
the times, according to their most most urgent  
is anointed, that is enlightened with everlasting  
needs, their most pressing problems.  
intelligence, worships above race and creed.



The people, as well as the great ones that serve them, are always the same and have always the same problem in teaching and learning. The prophets have always the problem of teaching, the people of learning. The word of the enlightened is always one. The problem of the unenlightened always remains fundamentally the same. *so long they remain unenlightened.* These states which by various states describe lack of peace, lack of joy, lack of contentment, are described in biblical terms as lack of heaven which is hell and are pictured in the burning and agonizing of the lost soul, of people lost to the greater purpose of themselves who are of little thought, of selfish deeds, of selfish concerns.



The enlightened ones also teach that in doing good deeds, we should not praise ourselves and boast of what we have done. We should have joy, much joy, in doing a good deed which is only sanity and therefore not a cause for self-conceited arrogance. If the deed is selflessly performed, it can only have pure joy. As a selfless appreciation of nature is pure joy, so a selfless appreciation of God is pure ecstasy.

P. 942



To experience God is to know God, is to believe  
in God, is to worship God, is to grow up in God.

To know, to believe, to worship, to grow up  
in spirit is to elucidate the self, the mind  
which has itself, which ~~is~~ is itself, which  
knows itself not as mote but as universe and,  
as universe, does not despise the mote.

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